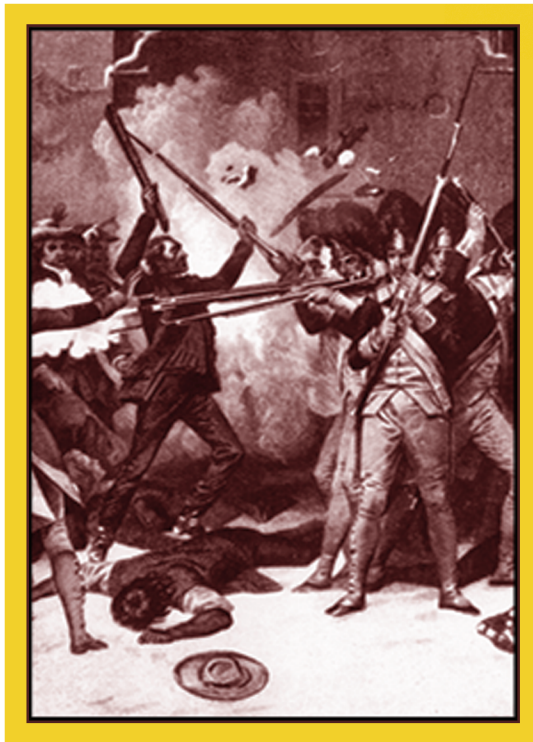


TEA PARTY *Etiquette*



Viewer's Guide to the 30-minute documentary by the American Social History Project

Through his experience in the streets of colonial Boston, a poor shoemaker joins the struggle for American independence. Based on the life of George Robert Twelves Hewes, *Tea Party Etiquette* follows this colonial artisan through celebrated events such as the 1770 Boston Massacre and 1773 Boston Tea Party, revealing how working people helped make the American Revolution and how they were changed in the process.

Visit the ASHP website for more information: www.ashp.cuny.edu

THE *WHO BUILT AMERICA?* MATERIALS

Tea Party Etiquette and nine other documentaries are a part of the *Who Built America?* series, which explores the central role working women and men played in key events and developments of American History. See also the two-volume *Who Built America?* textbook, *Freedom's Unfinished Revolution*, a high school text on the Civil War and Reconstruction, and the *WBA?* interactive CD-ROM.

Complete list of *WBA?* documentaries:

History: The Big H— This film-noir detective story introduces the history of working people and the challenge of understanding the past.



Tea Party Etiquette— Boston shoemaker George Robert Twelves Hewes narrates his experience of the Boston Tea Party, Boston Massacre, and the American Revolution.

Daughters of Free Men— Lucy Hall leaves her New England farm to work in the Lowell textile mills of the 1830s and confronts a new world of opportunity and exploitation.

Five Points— The story of 1850s New York City and its notorious immigrant slum district, the Five Points, is seen through the conflicting perspectives of a native born Protestant reformer and an Irish-Catholic family.

Doing As They Can— A fugitive woman slave describes her life, work, and day-to-day resistance on a North Carolina cotton plantation during the 1840s and 1850s.

Dr. Toer's Amazing Magic Lantern Show— The struggle to realize the promise of freedom following the Civil War is told by ex-slave J.W. Toer and his traveling picture show.

1877: The Grand Army of Starvation— In the summer of 1877 eighty thousand railroad workers went on strike and hundreds of thousands soon followed. The Great Uprising began a new era of conflict about equality in the industrial age.

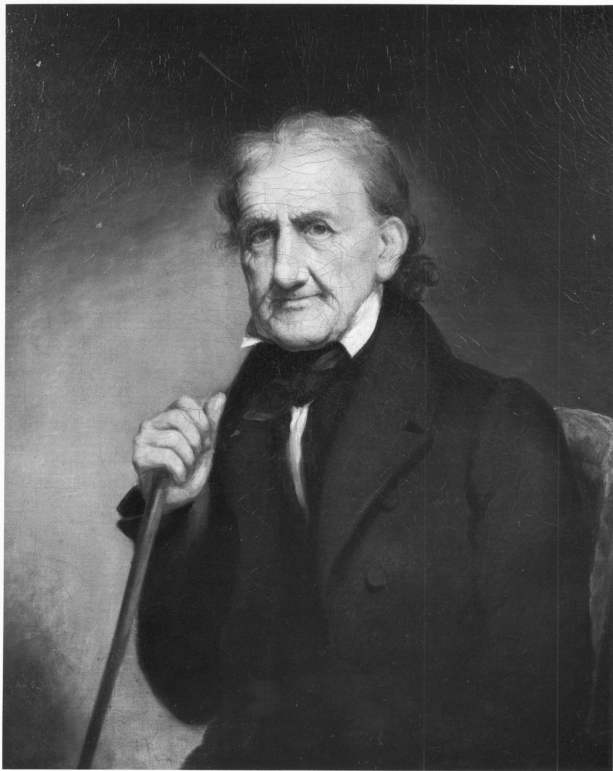
Savage Acts: Wars, Fairs and Empire— The story of the Philippine War (1899-1902) and turn-of-the-century world's fairs reveal the links between everyday life in the U.S. and the creation of a new expansionist foreign policy.

Heaven Will Protect the Working Girl— Framed by the 1909 New York shirtwaist strike, this program presents a panoramic portrait of immigrant working women in the turn-of-the-century city.

Up South: African-American Migration in the Era of the Great War— Narrated by a Mississippi barber and a sharecropper woman, *Up South* tells the dramatic story of African-American migration to industrial cities during World War I.

WHO WAS GEORGE ROBERT TWELVES HEWES?

AND WHAT DID HE HAVE TO DO WITH THE AMERICAN REVOLUTION?



The Centenarian.

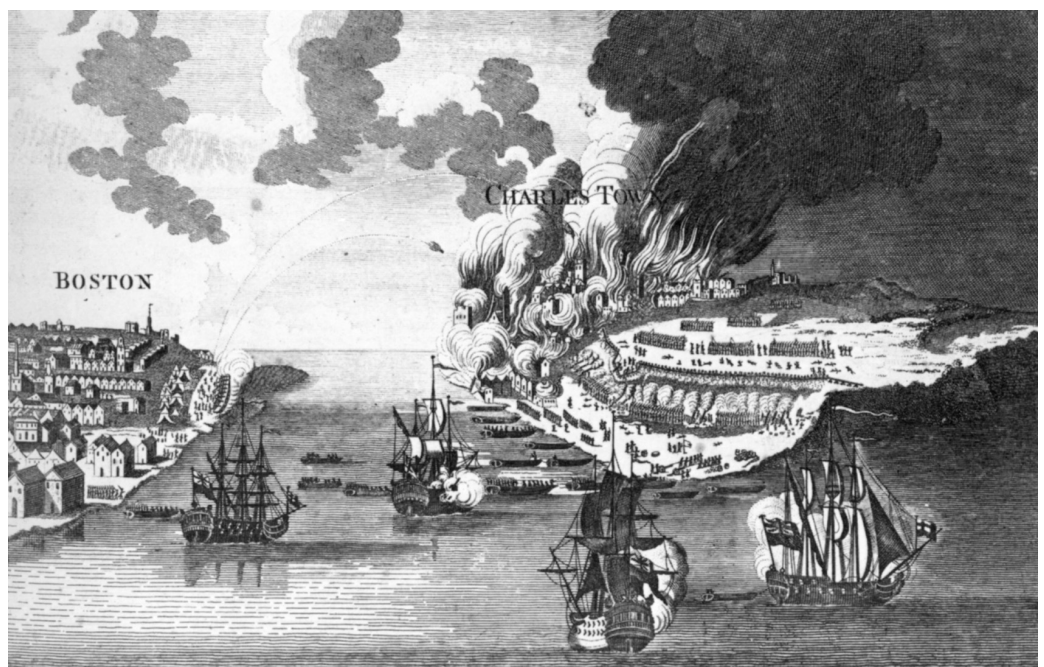
Despite its title, George Robert Twelves Hewes was ninety-three when Joseph G. Cole painted this portrait in 1835. Based on Hewes's clothes and demeanor, viewers of the painting probably did not know about his artisanal background or that he was destitute.

Joseph G. Cole, *The Centenarian*, 1835.
Courtesy of the Bostonian Society, Old State House, Boston

On the eve of the American Revolution, George Robert Twelves Hewes was a poor Boston shoemaker who had been swept up by the fight for American independence. In 1770 Hewes witnessed the bloody Boston Massacre; three years later he took part in the Boston Tea Party. During the Revolutionary War, Hewes served in the militia and as a Patriot sailor.

How do we know about George Hewes role in the Revolution? In 1835, when he was ninety-three years old and one of the last survivors of the Patriot cause, Hewes became a minor celebrity. Hewes was the subject of two published biographies. One of them was based on an interview conducted by gentleman lawyer Benjamin Thatcher in Boston in 1836.

Tea Party Etiquette recreates the 1836 Hewes-Thatcher interview. Sympathetic yet skeptical, Thatcher does not easily accept Hewes' claim that ordinary citizens helped win American liberty. Thatcher believes more traditional views of the Revolution, which emphasize the role of Patriot leaders like John Hancock and John Adams. Listening to Hewes' version of these well-known events helps Thatcher (and all of us) to see the American Revolution in a new light.



1783 engraving of the battle of Bunker Hill.

Library of Congress

WHO MAKES HISTORY?

Pilgrims land in Massachusetts	1620
George Hewes born	1743
Britain wins French & Indian War (the Seven Years War)	1763
Britain adopts Stamp Act; Colonists resist Stamp Act	1765
British troops sent to Boston	1768
Boston Massacre	1770
Boston Tea Party	1773
Battle of Lexington and Concord; Revolutionary War begins	1775
Declaration of Independence	1776
Battle of Yorktown	1781
Revolutionary War ends	1783
Federal Constitution approved	1788
George Hewes interviewed	1836

Everybody knows something about our country's "Founding Fathers," men like Thomas Jefferson, John Adams and George Washington. In 1776, prompted by British attacks on colonists' rights, these men fought for independence from the "tyrant," King George. Once victorious, the Founding Fathers created a new republic that we still celebrate today.

In fact, the American Revolution did not proceed so smoothly. Nor were men like Adams and Washington the only actors in the dramatic events of the Revolutionary era. Rather, the winning of independence and the creation of the American nation resulted from years of struggle in which ordinary men and women, as well as the Founding Fathers, played a central role.

The promise of the Revolution—a nation based on the republican ideals of liberty, independence, and equality—was only partially achieved. Yet the high ideals of the Revolution have long shaped our ideas of what it means to be an American. The story of George Robert Twelves Hewes helps us understand the part that working people played in the struggle for independence and the republican legacy they left for future generations.



"Preparation for War to Defend Commerce".
A late eighteenth-century engraving by William Birch depicted in unusual detail work in a Philadelphia shipyard.

LIFE IN COLONIAL AMERICA



Crafts Make the Man.

Boston silversmith Paul Revere was one of the few colonial craftsmen painted by [John Singleton] Copley. In this painting, dating from about 1770, Revere poses at his workbench, wearing the artisan's plain linen shirt and vest, and displaying his engraving tools and an unfinished teapot.

John Singleton Copley, *Paul Revere*, oil on canvas, 1768-70, Museum of Fine Arts, Boston

America was very different in the colonial era than it is today. In 1763 only 2.5 million people lived in the thirteen colonies. Nine out of ten colonists lived on farms. Small family farms were typical in Pennsylvania, New England and parts of the South, but tenants worked for lordly estate owners in New York's Hudson Valley. Nearly 500,000 African-Americans lived and worked as slaves, most of them on tobacco and rice plantations in Virginia, Maryland and the Carolinas.

Only 100,000 Americans lived in large seaport cities. Philadelphia had 35,000 residents; Boston had 15,000. Yet these ports were the centers of colonial political and economic life. Wealthy merchants like John Hancock of Boston dominated seaport society. Slightly below them on the social ladder were the "middling" sorts: small merchants, lawyers, ministers, and the most prosperous master craftsmen.

The "laboring classes" were the largest group in

colonial cities. Most men worked at a skilled trade; they were shipbuilders, carpenters, shoemakers or tailors. Semi-skilled workmen such as seamen and common laborers provided muscle power for the bustling seaports. Most colonial working men hoped to someday own their own workshop or farm. This vision of economic independence and the dignity of honest labor shaped their participation in colonial social and political life.

Few trades were open to colonial women, though larger towns offered more opportunities than the countryside. Women worked as dressmakers, midwives, shopkeepers, and prostitutes. Most women were limited to tasks that paid little money and were centered around the home. When women married they lost most legal rights, such as ownership of property. Yet in many trades, artisans depended on their wives to help out in the workshop, and widows' of artisans sometimes took charge of their husbands'



Colonial shoemaker.

This illustration was published in the American edition of *The Book of Trades*, a British survey of crafts that were practiced in the colonies.

The Book of Trades, or Library of the Useful Arts, 1807— American Social History Project

THE RANKS OF SKILLED WORKERS

Master craftsmen (or “artisans”) owned their tools and workshops and sold their products to the public.

Journeyman worked for master craftsmen for wages, hoping someday to be masters themselves.

Apprentices, age 14-21, lived with, and worked for, master craftsmen in order to learn a trade.

shops. Artisans’ families often lived above their shops; work-life and homelife were closely integrated.

Colonial society was based on a system of deference. Deference means that people willingly show respect for those above them. Today we usually defer to our parents and to people with special skills, such as athletes or doctors. In colonial times, when sharp social divisions were common, a rich merchant expected deference from laboring people because of his greater wealth and status. Similarly, a master craftsman expected deference from his apprentice, as did a husband from his wife.

Tea Party Etiquette recalls young George Hewes’ visit to John Hancock. The shoemaker’s apprentice awkwardly paid his respects to his social “better” and patron. In the 1760s, such deference was expected in personal, commercial and political life. This deferential world would be “turned upside down” by working

THE IMPERIAL CRISIS OF THE 1760s



"The Able doctor, or America Swallowing the Bitter Draught."

Many British prints sympathized with the colonists' claims. In this engraving, published in the April 1774 *London Magazine*, America (depicted as an Indian woman) was assaulted by several recognizable British statesmen – principally Lord North, the Prime Minister, who was shown forcing tea down her throat (only to have it spat back into his face). Meanwhile, France and Spain looked on, and Britannia averted her eyes in shame. By June 1775, the engraving reached the colonies, where it was copied and reproduced by Paul Revere.

London Magazine, April 1774, Rare Books and Manuscript Division, New York Public Library, Astor, Lenox and Tilden Foundations

The seeds of the American Revolution were planted in the 1740s and '50s. While Britain fought several wars with France, colonists were left to govern and tax themselves through colonial assemblies. Though voting was limited to male property holders, and colonial assemblies were led by wealthy men like John Hancock and George Washington, this system gave colonists a taste of independence.

After the wars ended in 1763, the British tried to tighten the reins on the colonists. Aiming to rebuild its weakened treasury, Britain's Parliament taxed the colonies with the Stamp Act, the Tea Act, and other laws. Since Parliament had ignored the colonial assemblies, colonists of all classes resented these Acts as "taxation without representation."

Other British actions hurt relations with the colonies. The British began to forcibly "impress" colonial workingmen into the British Navy. When thousands of British troops were stationed in Boston, they were a constant source of friction. Colonists saw British soldiers and "press gangs" as an assault on their political liberties.

The British also tried to restrict colonial manufacturing. The colonial economy weakened, and urban laborers were hit especially hard. Meanwhile, off-duty British soldiers competed with laborers for jobs. One Bostonian, describing the condition of the city's common people, noted that "Poverty and Discontent appear in every Face... and dwell upon every Tongue."

CROWD ACTIVITY



"The Destruction of the Royal Statue."

An incident in New York City in 1776 inspired this German engraving. After a public reading of the Declaration of Independence, Patriots marched to a statue of George III standing in the city's Bowling Green and pulled it off its pedestal. The lead statue was reputedly melted down and used for ammunition.

Francois Xavier Habermann, *The Destruction of the Royal Statue*— Prints and Photographs Division, Library of Congress

The economic and political tensions of the 1760s and early 1770s encouraged colonists of all classes to question British rule. As the spirit of resistance spread, working men and women like George Hewes challenged British authorities in public confrontations, or "crowd actions," which pushed the colonies towards open conflict with the mother country.

Colonial working people, especially the young and those who could not vote, traditionally had expressed their social grievances through crowd actions such as bread and rent riots. As tension with Britain mounted, such popular actions now took on new political meaning.

Boston was a hotbed of crowd activity. In 1767, Boston sailors and laborers rioted to protest the actions of British customs officials and "press gangs." When Britain sent 3,000 soldiers to occupy Boston, working people took direct action against the troops. A 1770 street fight between American ropemakers and off-

duty British soldiers led to the Boston Massacre, in which British troops killed five Boston workingmen.

Throughout the colonies, crowds of working men and women protested the Stamp Act and other British policies. In some areas, they also challenged local inequities. In New York, tenant farmers turned to protesting against their landlords. Following Stamp Act marches in South Carolina, a group of slaves and free blacks demonstrated for freedom for all. Once loose, the spirit of liberty was hard to contain.

Popular resistance to British policies sometimes ended in the tarring and feathering of Britain's appointed officials, or suspected informers. Colonial crowds took such violent actions when they felt the courts would not punish an offender. By humiliating and isolating these individuals, working men and women made it hard for the British to enforce their policies.

Colonial leaders, who often disavowed crowd ac-

tions as “the work of the mob,” helped organize the most famous action of all, the 1773 Boston Tea Party. More than a hundred Patriots, including workingmen such as George Hewes, destroyed chests of British tea to protest a newly imposed tea tax. When Hewes later claimed he stood next to John Hancock at the Tea Party, he revealed his belief that he and other workingmen had become Hancock’s equals in the American Patriot cause.

Crowd actions and public meetings gave working people a new sense of power and importance, and helped undermine the colonial system of social and political deference. As the British tried to crack down on crowd actions, their policies grew increasingly desperate and harsh. By 1775, relations between Britain and the colonies were explosively tense.



“The Bostonians Paying the Excise-Man, or Tarring and Feathering.”

A 1774 British print depicted the tarring and feathering of Boston Commissioner of Customs John Malcolm. Tarring and feathering was a ritual of humiliation and public warning that stopped just short of life-threatening injury. In this print, Malcom was attacked under the Liberty Tree by several Patriots, including a leather-aproned artisan, while the Boston Tea Party occurred in the background; in fact, the Tea Party had taken place four weeks earlier. This anti-Patriot print may have been a response to the sympathetic “The Able Doctor” published earlier the same year.

Philip Dawe(?), mezzotint, 1774, 14 X 9 ½ inches, Prints and Photographs Division, Library of Congress

THE REVOLUTIONARY WAR

In April 1775, tension turned into open warfare. British troops, sent from Boston to capture Patriot arms in nearby Lexington and Concord, found themselves fighting a bloody battle with aroused Patriot farmers. As word spread, thousands of armed Patriots surrounded Boston and trapped the British Army. The Revolutionary War had begun.

The history of the Revolutionary War has been told many times. The gallantry of George Washington, the winter hardships of Valley Forge—these stories are legendary. Yet we often forget that the war lasted seven long years, and that American forces were sometimes on the verge of defeat.

Using guerilla-like tactics of harrassment and hit-and-run warfare, the poorly-equipped Patriots kept the cause alive until American armies and their French allies were ready for full-scale battles with the British.

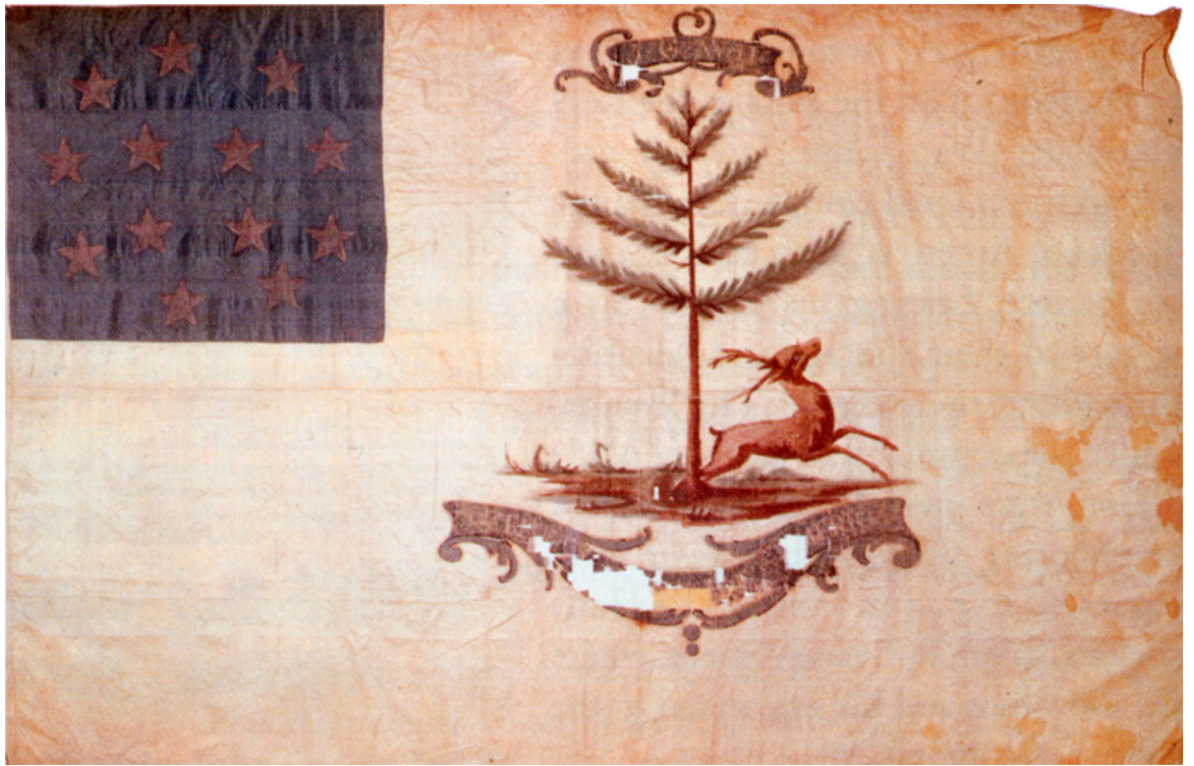
The American forces, which included state militias as well as the Continental Army, were composed mainly of the young, laboring men, and the poor. Some were drafted, some volunteered, as George Hewes did, and some were hired as substitutes by wealthy men. "It is incredible," wrote a French observer, "that men of every age, even children of fifteen, whites and blacks, almost naked, unpaid, and rather poorly fed, can march so well and withstand fire so steadfastly."



"Yankee Doodle, or the American Satan."

This print, by an American-born engraver living in London, may have mocked British characterizations of the Patriot enemy by portraying the "evil" archetypal American as a plainly-dressed, serious-looking young man. After British soldiers started losing battles, their favorite song deriding colonists, "Yankee Doodle," was proudly appropriated by American forces.

Joseph Wright, *Yankee Doodle, or the American Satan*, engraving, c. 1778, Chicago Historical Society



The Bucks of America.

This flag was carried by Boston's black militia unit, one of three African-American companies that served in the Continental Army.

Massachusetts Historical Society

Women also played a role in the war. When husbands, brothers and sons went off to fight, women ran the farms that fed America. Meanwhile, thousands of women joined their menfolk as Army “camp followers,” providing such important services as cooking, washing clothes, and nursing the wounded.

At times, the diverse, ragtag American army resembled in spirit the revolutionary crowd. The democratic artisans and laboring men who served in the Philadelphia militia, for example, demanded in 1776 that they have the right to elect all officers. Since each man had to pay for his own uniform, they proposed “levelling all distinctions” by making their uniform “Hunting Shirts,” which all could afford.

Patriot leaders could not ignore such demands, because they did not have a firm hold on the country. Some colonists opposed the Revolution, and many were neutral or apathetic. Some colonists had good reason for their lack of enthusiasm. Most black slaves were reluctant to fight for a revolution that included slave owners in its leadership. Similarly, Hudson Valley farmers wanted assurance that the revolution would help them throw off their Patriot landlords and get land of their own.

To keep the Patriot fighting force intact, and to assure that indifferent colonists did not become British allies, Patriot leaders had to address some of the demands of “ordinary” men and women. What had begun in 1775 as a war for independence led to deeper questions about the nature of freedom and equality in the emerging nation.

THE LEGACY OF THE REVOLUTION



Procession of the Victuallers.

A commemorative lithograph shows butchers parading in the streets of Philadelphia in 1821. Their costumes, floats, and banners (including one in the center with the motto "We Feed the Hungry") displayed symbols of the butchers trade.

Joseph Yaeger, *Procession of the Victuallers*, 1821, Philadelphia Museum of Art.

After the war ended in 1783, Americans of all classes set about building a new nation. Though the promise of the Declaration of Independence—that all men are created equal—was not fully achieved, the Revolution did bring about important changes in American society.

The transformation from colonial status to nationhood broadened democratic ideas and practices. The right to vote, though still limited by property, was extended to many more craftsmen and small farmers. Meanwhile, more men took part in political debates and used their right to vote. The sense of being American citizens spread; farmers and workingmen like George Hewes now felt America was their country, and they should have a voice in its government.

The Revolution also affected everyday life. For decades, Americans valued egalitarian simplicity in dress and speech. Moreover, by taking part in crowd actions, battles and political debates, working people had gained a sense of their ability to shape events. The idea that the "lower orders" should follow the commands of their "betters" had been undermined by the experience of the Revolution. As George Hewes exclaimed, "I'll not take my hat off to any man!"

Most craftsmen supported the new Constitution. With the promotion of commerce and manufacturing, they believed, America would become a "republican" nation of sturdy farmers and craftsmen. To them, equality meant that economic independence would be within the reach of every man.



Shays's Rebellion.

The portraits of Daniel Shays and Job Shattuck, leaders of the Massachusetts Regulators, appeared on the cover of *Bickerstaff's Boston Almanack* in 1787.

Bickerstaff's Boston Almanack of 1787 (c. 1787), National Portrait Gallery, Smithsonian Institution

In many ways, however, the American Revolution was incomplete. Many farmers worried that the new federal government was too powerful, and would lead to rule by a wealthy few. They applied pressure at state ratification conventions, and helped win a Bill of Rights to guarantee individual rights and liberties.

Other issues were not resolved so quickly. While the northern states had abolished slavery by 1804, slavery actually grew stronger in the south. The Constitution protected the slave system and guaranteed the continuation of the slave trade for twenty years. For women, too, equality was a distant dream. Women could not vote, and continued to

lack many legal rights.

In the decades to come, farmers and artisans like George Hewes found the ideals of the Revolution harder to realize. A new upheaval, the Industrial Revolution, would soon challenge the sons and daughters of the revolutionary generation. As the nation's economy changed, many working men found it difficult to protect the "republican" ideals of independence. Yet the promise of the Revolution inspired working people to fight for the rights denied them. The legacy of equality would guide the abolition, women's rights, labor and civil rights movements of the 19th and 20th centuries.



In 1877, working people drew upon the Revolutionary ideals of equality and independence to protest the growing power of America's industrial corporations.

Frank Leslie's Illustrated Newspaper

SEEING IS BELIEVING?



"The Boston Massacre," c. 1868. Artists continued to redraw, repaint, and reinterpret the Boston Massacre. This engraving based on a painting by Alonzo Chappel still omitted Crispus Attacks, but it showed the chaos of the confrontation and captured the horror of soldiers shooting down unarmed citizens.

American Social History Project

In the over 225 years since the American Revolution, many artists have created pictures of its famous events. Some pictures are so familiar that we hardly look at them. But we should not unthinkingly accept what they tell us about our national past. Let's look at pictures of the Boston Massacre.

How can pictures of the same event look so different? Is one picture wrong, and the others right? Not really. The answer is that pictures of the Revolution (and other historical events) are not representations of fact. Rather, they are interpretations or opinions. When we look at such pictures, we need to think carefully about who drew them and what they were trying to say about events in the past.

"The Bloody Massacre."

Paul Revere issued his version of the Boston Massacre three weeks after the incident. The print (which Revere plagiarized from a fellow Boston engraver) was widely circulated and repeatedly copied (over twenty-four times). The print was the official Patriot version of the incident: British soldiers actually did not fire a well-disciplined volley; white men were not the sole actors in the incident; and the Bostonians provoked the soldiers with taunts and thrown objects.



Unhappy Boston! see thy Sons deplore,
Thy hallow'd Walks bedew'd with gentle Gore,
While Faithless P—n and his savage Bands,
With murderous Rancour stretch their bloody Hands,
Like fierce Barbarians grinning o'er their Prey,
Approve the Crime and enjoy the Day.
If railing drops from Rage flow Anguish Writings, but know Fate summons to that awful Goal,
If speechless Sorrowe's sighs for a Tongue, where Justice stops the Murther of his Soul,
O'er a weeping World can ought appeal, (Should vocal C—ts the Execution of the Land,
The plaintive Sighs of Victims such as these, (Should the relentle's Villain from her Hand,
The Patriots' copious Tears for each one shed, (From Execrations on this Plate infernal,
A glorious Libel which exhales the Dead, (Shall reach a Juno who never can be brib'd.

The unhappy Sufferers were Messrs SAM'L GRAY, SAM'L MAVERICK, JAM' BALDWIN, CRISPUS ATTUCKS & PATRICK CARROLL.
Killed, his wounded, two of them (CHRISTOPHER MONK & JOHN CLARK) Morally
Published in 1770 by Paul Revere

Paul Revere, *The Bloody Massacre perpetrated in King Street Boston on March 5th, 1770*, etching, 1770
Prints and Photographs Division, Library of Congress

LEARN MORE ABOUT *TEA PARTY ETIQUETTE*

Scholarly Works

American Social History Project, *Who Built America? Working People and the Nation's History*, Volume One, (2008). U.S. history survey with a focus on the lives of ordinary people in shaping the nation's history.

Carol Berkin, *Revolutionary Mothers: Women in the Struggle for America's Independence* (2005). Useful synthesis of women's contributions to and experiences during the American Revolution.

Benjamin L. Carp, *Rebels Rising: Cities and the American Revolution* (2007). Study of five major colonial cities that mobilized political opposition against the British Crown in the decade leading up to war.

Edward Countryman, *The American Revolution* (1985). Social history that explores the roles of various groups, including ordinary farmers, women, African-Americans, in the revolution and construction of a new American nation.

John Ferling, *A Leap in the Dark: The Struggle to Create the American Republic* (2003). A gripping narrative of the decades before and after the Revolution that stresses the gradual, uncertain, yet persistent movement towards nationhood.

Esther Forbes, *Paul Revere and the World He Lived In* (1942). Classic biography of the artisan-patriot that brings revolutionary Boston to life.

Robert A. Gross, *The Minutemen and Their World* (1976). Social history of a New England town on the eve of the Revolution.

Alfred Young, *The Shoemaker and the Tea Party: Memory and the American Revolution* (1999). A fascinating examination of both working-class participation in the American Revolution and the formation of historical memory based on the experiences of George Robert Twelves Hewes.

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